

# The Believer and Disbeliever at the Time of Death

From “Aḥkām al-Janāiz” by Muḥammad Nāṣir ad-Dīn al-Albānī<sup>1</sup>

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<sup>1</sup> This article is comprised of a single ḥadīth that, when presented with the various wordings and additions, illustrate with clear descriptions the distinction between a believer and a disbeliever at the time of death. This ḥadīth, though recorded in earlier ḥadīth collections, was translated from “Aḥkām al-Janāiz wa Bidau'hā” (no. 105, pp. 198-202) by Muḥammad Nāṣir ad-Dīn al-Albānī with the scholar's accompanying notes included.

## Introduction

It is permissible to sit around the grave at the time of burial and remind those present of death and what occurs after a person dies.

This is based on the ḥadīth of al-Barā Ibn ‘Āzib (رضي الله عنه) who said: We went out with the prophet (صلى الله عليه وسلم) for the funeral of a man from the Anṣār.<sup>2</sup> When we reached the grave and the body was placed inside, the messenger of Allah (صلى الله عليه وسلم) sat [facing the direction of the Ka’bah in Mecca.]<sup>3</sup> We all sat around him and we were so still and quiet that it was as if birds were sitting undisturbed on our heads. The prophet (صلى الله عليه وسلم) had in his hand a stick with which he was scratching the ground. [He began looking up to the sky and then back down to the ground, raising his gaze and lowering it, and he did this three times.] He then repeated two or three times:

« اِسْتَعِيْذُوْا بِاللّٰهِ مِنْ عَذَابِ الْقَبْرِ »

Seek refuge with Allah from the punishment of the grave.

[He then said:

« اَللّٰهُمَّ اِنِّیْ اَعُوْذُ بِكَ مِنْ عَذَابِ الْقَبْرِ »

<sup>2</sup> The Anṣār, or “supporters,” were the residents of Medina who supported the prophet (صلى الله عليه وسلم) and his companions from Mecca when they migrated to Medina.

<sup>3</sup> From here on, additional wordings taken from the various narrations of this same ḥadīth will appear in brackets – each recorded difference in wording appearing in a separate set of brackets.

Oh Allah, I seek refuge with you from the punishment of the grave.]

[And he said that three times.]

The prophet (صلى الله عليه وسلم) then said...

## A Believer at the Time of Death

« إِنَّ الْعَبْدَ الْمُؤْمِنَ إِذَا كَانَ فِي انْقِطَاعٍ مِنَ الدُّنْيَا ، وَإِقْبَالٍ مِنَ الْآخِرَةِ ، نَزَلَ إِلَيْهِ مَلَائِكَةٌ مِنَ السَّمَاءِ ، بَيَضُ الْوُجُوهِ ، كَأَنَّ وُجُوهُهُمْ الشَّمْسُ ، مَعَهُمْ كَفَنٌ مِنْ أَكْفَانِ الْجَنَّةِ ، وَحَنُوطٌ<sup>4</sup> مِنْ حَنُوطِ الْجَنَّةِ ، حَتَّى يَجْلِسُوا مِنْهُ مَدَّ الْبَصَرِ ، ثُمَّ يَحْيِي مَلَكُ الْمَوْتِ عَلَيْهِ السَّلَامُ<sup>5</sup> حَتَّى يَجْلِسَ عِنْدَ رَأْسِهِ فَيَقُولُ : أَيَّتَهَا النَّفْسُ الطَّيِّبَةُ (وَفِي رِوَايَةٍ : الْمُطْمِئِنَّةُ) ، أَخْرِجِي إِلَى مَغْفِرَةٍ مِنَ اللَّهِ وَرِضْوَانٍ »

Indeed the believing servant, when he comes to the departure of this life and the arrival of the hereafter, angels come down to him from the sky, their faces so white and bright, it is as if their faces were the sun. They will have with them a shroud from Paradise and embalms<sup>4</sup> from Paradise, and they will sit as far away from the deceased as the eye can see. Then the Angel of Death<sup>5</sup> ( عليه السلام ) will come and sit beside his head and say, “Oh good soul (In another narration: “Oh soul, safe and peaceful”), come out to forgiveness and pleasure from Allah.”

The prophet ( صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ) continued:

« فَتَخْرُجُ تَسِيلُ كَمَا تَسِيلُ الْقَطْرَةُ مِنْ فِي السَّقَاءِ ، فَيَأْخُذُهَا ، (وَفِي رِوَايَةٍ : حَتَّى إِذَا خَرَجَتْ رُوحُهُ صَلَّى عَلَيْهِ كُلُّ مَلَكٍ بَيْنَ السَّمَاءِ وَالْأَرْضِ ، وَكُلُّ مَلَكٍ فِي السَّمَاءِ ، وَفُتِحَتْ لَهُ

<sup>4</sup> The Arabic word here, حَنُوطٌ (ḥanūt), or embalms, as explained by al-Albānī, is a mixture of perfume which is applied to the shroud of the deceased or directly to his body.

<sup>5</sup> al-Albānī explains: This is his name in the Quran and Sunnah, “Malak al-Mawt” or the “Angel of Death.” As for the name, “Izrāīl,” there is no basis for it and it is contradictory to the well-known name that people know (“Angel of Death”). And perhaps it is from the past narrations of the Jews.

أَبْوَابُ السَّمَاءِ ، لَيْسَ مِنْ أَهْلِ بَابٍ إِلَّا وَهُمْ يَدْعُونَ اللَّهَ أَنْ يُعْرِجَ بِرُوحِهِ مِنْ قَبْلِهِمْ) ، فَإِذَا أَخَذَهَا لَمْ يَدْعُوهَا فِي يَدِهِ طَرْفَةَ عَيْنٍ حَتَّى يَأْخُذُوهَا فَيَجْعَلُوهَا فِي ذَلِكَ الْكَفَنِ ، وَفِي ذَلِكَ الْحَنُوطِ ، [فَذَلِكَ قَوْلُهُ تَعَالَى : ﴿تَوَفَّيْتُهُ رُسُلَنَا وَهُمْ لَا يُفَرِّطُونَ﴾<sup>6</sup> ، وَيَخْرُجُ مِنْهَا كَأَطْيَبِ نَفْحَةٍ مِسْكٍ وَجِدْتَ عَلَى وَجْهِ الْأَرْضِ «

The believer's soul then comes out (easily and gently) like a drop flows from the spout of a waterskin. The Angel of Death will then take it. (And in another narration: And when his soul is taken out, every angel between the heavens and earth and every angel in the heavens send prayers upon him. The gates of heaven are opened to him and all gatekeepers will call upon Allah, asking that his soul ascend by way of them.) The Angel of Death will take the soul and when he has taken it, the other angels do not leave it in his hand even for the blink of an eye before they place it in that shroud and embalm (from Paradise). [And that is like the statement of Allah: **﴿Our messengers take him and they do not fail (in their duties).﴾**<sup>6</sup> And there will come from the soul a scent like the best, most fragrant perfume found on earth.

Allah's messenger ( صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ) continued:

« فَيَصْعَدُونَ بِهَا فَلَا يَمُرُّونَ - يَعْنِي - بِهَا عَلَى مَلَأٍ مِنَ الْمَلَائِكَةِ إِلَّا قَالُوا : مَا هَذَا الرُّوحُ الطَّيِّبُ؟ فَيَقُولُونَ : فُلَانُ ابْنُ فُلَانٍ - بِأَحْسَنِ أَسْمَائِهِ الَّتِي كَانُوا يُسَمُّونَهُ بِهَا فِي الدُّنْيَا ، حَتَّى يَنْتَهَوْا بِهَا إِلَى السَّمَاءِ الدُّنْيَا ، فَيَسْتَفْتِحُونَ لَهُ ، فَيَفْتَحُ لَهُمْ ، فَيُشِيعُهُ مِنْ كُلِّ سَمَاءٍ مُقَرَّبُوهَا ، إِلَى السَّمَاءِ الَّتِي تَلِيهَا ، حَتَّى يَنْتَهِيَ بِهِ إِلَى السَّمَاءِ السَّابِعَةِ ، فَيَقُولُ اللَّهُ عَزَّ

<sup>6</sup> The Quran, Sūrah al-An'ām, 6:61.

وَجَلَّ: اُكْتُبُوا كِتَابَ عَبْدِي فِي عِلِّيْنِ ، ﴿وَمَا أَدْرَاكَ مَا عَلِيُّونَ كِتَابٌ مَرْقُومٌ يَشْهَدُهُ الْمُقَرَّبُونَ﴾<sup>7</sup> فَيُكْتَبُ كِتَابُهُ فِي عِلِّيْنِ ثُمَّ يُقَالُ : أَعِيدُوهُ إِلَى الْأَرْضِ ، فَإِنِّي [وَعَدْتُهُمْ أَنِّي] مِنْهَا خَلَقْتُهُمْ ، وَفِيهَا أُعِيدُهُمْ وَمِنْهَا أَخْرَجْتُهُمْ تَارَةً أُخْرَى ، قَالَ: فَ [يُرَدُّ إِلَى الْأَرْضِ ، وَ] تُعَادُ رُوحُهُ فِي جَسَدِهِ ، [قَالَ : فَإِنَّهُ يَسْمَعُ خَفَقَ نَعَالِ أَصْحَابِهِ إِذَا وَلَّوْا عَنْهُ] [مُذِيرِينَ] «

The angels will ascend with the believer's soul and will pass no group of angels except that they will ask, "Who is this good soul?" The other angels will answer, "He is So-and-So, the son of So-and-So," calling him the best names people used to call him in life. The angels will continue rising with the soul until they come to the end of the sky of this world. They will seek permission for the next heaven to open for him (the soul) and it will be opened for them. The best angels of every heaven will accompany him until they reach to the next heaven, and they will continue in this manner until they reach the seventh heaven. Then Allah ( عزَّ وجلَّ ) will say, "Write my servant's book (of deeds) in 'Illiyūn." **And what will make you know what 'Illiyūn is? A register inscribed. Which is witnessed by those (angels) brought near (to Allah).**<sup>7</sup> So his book will be recorded in 'Illiyūn.] Then it will be said, "Return him to the earth, for surely [I promised them that] from it I created them, to it I will return them, and from it I will bring them out once again." So [he will then be returned to earth and] his soul will be returned to his body. [He will then be able to hear the footsteps of his companions' shoes as they turn from him and walk away] [leaving him behind].

He ( صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ) continues:

<sup>7</sup> The Quran, Sūrah al-Muṭaffifin, 83:19-21.

« فَيَأْتِيهِ مَلَكَانِ [شَدِيدَ الْإِنْتِهَارِ] ف [يَنْتَهَرَانِهِ ، وَ] يُجْلِسَانِهِ فَيَقُولَانِ لَهُ : مَنْ رَبُّكَ؟ فَيَقُولُ : رَبِّيَ اللَّهُ ، فَيَقُولَانِ لَهُ : مَا دِينُكَ؟ فَيَقُولُ : دِينِي الْإِسْلَامُ ، فَيَقُولَانِ لَهُ : مَا هَذَا الرَّجُلُ الَّذِي بُعِثَ فِيكُمْ؟ فَيَقُولُ : هُوَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، فَيَقُولَانِ لَهُ : وَمَا عَمَلُكَ؟ فَيَقُولُ : قَرَأْتُ كِتَابَ اللَّهِ ، فَآمَنْتُ بِهِ ، وَصَدَقْتُ ، فَيَنْتَهَرُهُ فَيَقُولُ : مَنْ رَبُّكَ؟ مَا دِينُكَ؟ مَنْ نَبِيُّكَ؟ وَهِيَ آخِرُ فِتْنَةٍ تُعْرَضُ عَلَى الْمُؤْمِنِ ، فَذَلِكَ حِينَ يَقُولُ اللَّهُ عَزَّ وَجَلَّ ﴿يُثَبِّتُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا﴾<sup>8</sup> ، فَيَقُولُ : رَبِّيَ اللَّهُ ، وَدِينِي الْإِسْلَامُ ، وَنَبِيِّي مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، فَيُنَادِي مُنَادٍ فِي السَّمَاءِ : أَنْ صَدَقَ عَبْدِي ، فَأَفْرِشُوهُ مِنَ الْجَنَّةِ ، وَالْأَلْسُوهُ مِنَ الْجَنَّةِ ، وَافْتَحُوا لَهُ بَابًا إِلَى الْجَنَّةِ ، قَالَ : فَيَأْتِيهِ مِنْ رَوْحِهَا وَطِيْبِهَا ، وَيُفْسَحُ لَهُ فِي قَبْرِهِ مَدَّةَ بَصَرِهِ »

Two angels [harsh in reprimanding] will then come to him. They [will reprimand him and] will sit him up and ask, “Who is your lord?” The believer will reply, “My lord is Allah.” They will further ask, “What is your religion?” to which he will reply, “My religion is Islam.” The two angels will then ask, “Who was that man who was sent to you?” He will reply, “He is the messenger of Allah ( صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ).” They will finally ask him, “And what did you do?” The person will say, “I read the book of Allah, I believed in it, and I considered it to be true.” So he will rebuke him and ask, “Who is your lord? What is your religion? Who is your prophet?” and that is the last trial the believer will experience. And that is as Allah ( عَزَّ وَجَلَّ ) says: **﴿Allah keeps firm those who believe with the firm word in the worldly life and in the hereafter.﴾**<sup>8</sup> So the person will answer, “My lord is Allah, my religion is Islam, and my prophet is Muhammad ( صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ).” Then a caller from the heaven will call out, “My servant has spoken the truth. So give him

<sup>8</sup> The Quran, Sūrah Ibrāhīm, 14:27.

furnishings from Paradise, clothe him from Paradise, and open for him a door to Paradise.” The pleasant and refreshing breeze of Paradise and its fragrance will then come to the person, and his grave will be made spacious, spread out as far as his eye can see.

Allah’s messenger (صلى الله عليه وسلم) continued:

« قَالَ : وَيَأْتِيهِ [وَفِي رِوَايَةٍ : يُمَثَّلُ لَهُ] رَجُلٌ حَسَنُ الْوَجْهِ ، حَسَنُ الثِّيَابِ ، طَيِّبُ الرَّيْحِ ،  
فَيَقُولُ : أَبَشِّرُ بِالَّذِي يَسُرُّكَ ، [أَبَشِّرُ بِرِضْوَانٍ مِنَ اللَّهِ ، وَجَنَّاتٍ فِيهَا نَعِيمٌ مُّقِيمٌ] ، هَذَا يَوْمُكَ  
الَّذِي كُنْتَ تُوعَدُ ، فَيَقُولُ لَهُ : [وَأَنْتَ فَبَشِّرْكَ اللَّهُ بِخَيْرٍ] مَنْ أَنْتَ؟ فَوَجْهَكَ الْوَجْهَ يَجِيئُ  
بِالْخَيْرِ ، فَيَقُولُ : أَنَا عَمَلُكَ الصَّالِحُ [فَوَاللَّهِ مَا عَلِمْتُكَ إِلَّا كُنْتَ سَرِيعًا فِي إِطَاعَةِ اللَّهِ ، بَاطِنًا  
فِي مَعْصِيَةِ اللَّهِ ، فَجَزَاكَ اللَّهُ خَيْرًا] ، ثُمَّ يُفْتَحُ لَهُ بَابٌ مِنَ الْجَنَّةِ ، وَبَابٌ مِنَ النَّارِ ، فَيُقَالُ :  
هَذَا مَنْزِلُكَ لَوْ عَصَيْتَ اللَّهَ ، أَبَدَلَكُ اللَّهُ بِهِ هَذَا ، فَإِذَا رَأَى مَا فِي الْجَنَّةِ قَالَ : رَبِّ عَجِّلْ قِيَامَ  
السَّاعَةِ ، كَيْمَا أَرْجِعُ إِلَى أَهْلِ وَمَالِي ، [فَيُقَالُ لَهُ : أَسْكُنْ] »

There will then come to him [In another narration: or there will be portrayed to him the form of] a man with a beautiful face, beautiful clothing, and a beautiful fragrance. This man will say, “Rejoice at that which will please you. [Rejoice at the pleasure of Allah and gardens in which is eternal bliss.] This is your day which you were promised.” So the person will ask the man, “[And you, may Allah give you good,] who are you? Your face is the face that brings good.” The man will reply, “I am your good deed. [For I swear by Allah, I only knew you to be quick to obey Allah, hesitant to disobey Allah, so may Allah reward you with good.]” A door to Paradise will then be opened for him. A door to the



fire will also be opened and he will be told, “This is your place if you had disobeyed Allah, but Allah has replaced it with this (Paradise).” When the person sees what is in Paradise, he will say, “My lord, speed up the last hour, so I can return to my family and wealth.” [He will be told, “Rest.”]

As for a disbeliever, the prophet (صلى الله عليه وسلم) said...

## A Disbeliever at the Time of Death

« قَالَ : وَإِنَّ الْعَبْدَ الْكَافِرَ (وَفِي رِوَايَةٍ : الْفَاجِرَ) إِذَا كَانَ فِي انْقِطَاعٍ مِنَ الدُّنْيَا ، وَإِقْبَالٍ مِنَ الْآخِرَةِ ، نَزَلَ إِلَيْهِ مِنَ السَّمَاءِ مَلَائِكَةٌ [غِلَاطٌ شِدَادٌ] ، سَوْدُ الْوُجُوهِ ، مَعَهُمُ الْمُسُوحُ<sup>9</sup> [مِنَ النَّارِ] ، فَيَجْلِسُونَ مِنْهُ مَدَّ الْبَصَرِ ، ثُمَّ يَحْيِي مَلَكُ الْمَوْتِ حَتَّى يَجْلِسَ عِنْدَ رَأْسِهِ ، فَيَقُولُ : أَيَّتَهَا النَّفْسُ الْخَبِيثَةُ أَخْرَجِي إِلَى سَخَطٍ مِنَ اللَّهِ وَغَضَبٍ »

Indeed the disbelieving (In another narration: wicked, immoral) servant, when he reaches the departure from this life and the arrival of the hereafter, angels [harsh and severe] come down from the sky to him, their faces dark. They will have with them sackcloth [from the fire.] They will sit as far away from the deceased as the eye can see, then the Angel of Death will come and sit beside his head and say, “Oh filthy soul, come out to displeasure and anger from Allah.”

The prophet (صلى الله عليه وسلم) continued:

« قَالَ : فَتَفَرَّقُ فِي جَسَدِهِ فَيَنْتَزِعُهَا كَمَا يَنْتَزِعُ السُّفُودُ [الْكَثِيرُ الشُّعْبُ] مِنَ الصُّوفِ الْمَبْلُولِ ، [فَتَقَطُّعُ مَعَهَا الْعُرُوقُ وَالْعَصَبُ] ، [فَيَلْعَنُهُ كُلُّ مَلَكٍ بَيْنَ السَّمَاءِ وَالْأَرْضِ] ، وَكُلُّ مَلَكٍ فِي السَّمَاءِ ، وَتُغْلَقُ أَبْوَابُ السَّمَاءِ ، لَيْسَ مِنْ أَهْلِ بَابٍ إِلَّا وَهُمْ يَدْعُونَ اللَّهَ أَلَّا تَعْرِجَ رُوحُهُ

<sup>9</sup> The Arabic word here مُسُوح (musūḥ) is the plural of مِسْح (mishḥ). It is a coarse garment of woven fabric of hairs worn over the body as a sign of asceticism or subjugation.

مِنْ قَبْلِهِمْ] ، فَيَأْخُذُهَا ، فَإِذَا أَخَذَهَا ، لَمْ يَدْعُوهَا فِي يَدِهِ طَرْفَةَ عَيْنٍ حَتَّى يَجْعَلُوهَا فِي تِلْكَ الْمُسُوحِ ، وَبَخْرُجُ مِنْهَا كَأَنَّ رِيحَ جَيْفَةٍ وَجِدَتْ عَلَى وَجْهِ الْأَرْضِ «

The disbeliever's soul will then scatter, dispersing throughout his body, but the Angel of Death will rip it out violently similar to how a skewer [with many forks] is yanked through wet wool [ripping with it the veins and nerves]. [Every angel between the heaven and earth and every angel in the heaven will curse the person. The gates of heaven will be closed and there will be no group of gatekeepers except that those angels will call upon Allah, asking that his soul does not ascend by way of them]. The Angel of Death will take the soul and when he has taken it, the other angels do not leave it in his hand even for the blink of an eye before they put the soul into that sackcloth. There will emit from the soul a stench more disgusting, offensive than any decaying carcass found on the surface of the earth.

Allah's messenger ( صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ) continued:

« فَيَصْعَدُونَ بِهَا ، فَلَا يَمْرُونَهَا عَلَى مَلَأٍ مِنَ الْمَلَائِكَةِ إِلَّا قَالُوا : مَا هَذَا الرُّوحُ الْخَبِيثُ؟ فَيَقُولُونَ : فُلَانُ ابْنُ فُلَانٍ - بِأَقْبَحِ أَسْمَائِهِ الَّتِي كَانَ يُسَمَّى بِهَا فِي الدُّنْيَا ، حَتَّى يَنْتَهِيَ بِهِ إِلَى السَّمَاءِ الدُّنْيَا فَيُسْتَفْتَحُ لَهُ ، فَلَا يَفْتَحُ لَهُ ، ثُمَّ قَرَأَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : ﴿ لَا تُفْتَحُ لَهُمْ أَبْوَابُ السَّمَاءِ وَلَا يَدْخُلُونَ الْجَنَّةَ حَتَّى يَلْبِغَ الْجَمَلُ فِي سَمِّ الْخِيَاطِ ﴾<sup>10</sup> فَيَقُولُ اللَّهُ عَزَّ وَجَلَّ : اكْتُبُوا كِتَابَهُ فِي سَجِينٍ ، فِي الْأَرْضِ السُّفْلَى ، [ثُمَّ يَقَالُ : أَعِيدُوا عَبْدِي إِلَى الْأَرْضِ فَإِنِّي وَعَدْتُهُمْ أَنِّي مِنْهَا خَلَقْتُهُمْ ، وَفِيهَا أَعِيدُهُمْ ، وَمِنْهَا أَخْرَجْتُهُمْ تَارَةً أُخْرَى] ،

<sup>10</sup> Meaning: the eye of a needle. A camel is a known animal, but it is referred to as جَمَل (jamal) in Arabic when it has reached nine years of age. The verse is in Sūrah al-A'rāf, 7:40.

فَتُطْرَحُ رُوحُهُ [مِنَ السَّمَاءِ] طَرْحًا [حَتَّى تَقَعَ فِي جَسَدِهِ] ثُمَّ قَرَأَ : ﴿وَمَنْ يُشْرِكْ بِاللَّهِ فَكَأَنَّمَا خَرَّ مِنَ السَّمَاءِ فَتَخْطَفُهُ الطَّيْرُ أَوْ تَهْوِي بِهِ الرِّيحُ فِي مَكَانٍ سَحِيقٍ﴾<sup>11</sup> فَتُعَادُ رُوحُهُ فِي جَسَدِهِ ، [قَالَ : فَإِنَّهُ لَيَسْمَعُ خَفَقَ نِعَالِ أَصْحَابِهِ إِذَا وَلَوْ عَنْهُ] «

The angels will ascend with the soul and will pass no group of angels except that they will ask, “What is this filthy soul?” The angels carrying the soul will answer, “He is So-and-So, the son of So-and-So,” calling him the worst names he used to be called in life. The angels will continue rising with the soul until they come to the end of the sky of this world. They will seek permission for the next heaven to open for him (the soul) but he will be refused entry. Allah’s messenger then recited: ﴿**The gates of heaven will not be opened for them, nor will they enter Paradise until a camel enters into the eye of a needle.**﴾<sup>12</sup> Then Allah ( عزَّ وجلَّ ) will say, “Write his book (of deeds) in Sijjīn, in the lowest earth.” [It will then be said, “Return my servant to the earth, for surely I promised them that from it I created them, to it I will return them, and from it I will bring them out once again.”] His soul will then be thrown [from the heaven] with a single toss [and fall into his body]. The prophet then recited: ﴿**And whoever associates with Allah partners in worship, it is as he had fallen from the sky and was snatched by the birds or the wind carried him down to some remote place.**﴾<sup>11</sup> And so his soul will be returned to his body. He will then be able to hear the footsteps of his companions’ shoes as they turn and walk away from him.]

He ( صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ) continues:

<sup>11</sup> The Quran, Sūrah al-Hajj, 22:31

<sup>12</sup> The Quran, Sūrah al-A’rāf, 7:40.

« وَيَأْتِيهِ مَلَكَانِ [شَدِيدَا الْإِنْتِهَارِ ، فَيَنْتَهَرَانِهِ ، وَ] يُجْلِسَانِهِ ، فَيَقُولَانِ لَهُ : مَنْ رَبُّكَ؟ [فَيَقُولُ : هَاهُ هَاهُ<sup>13</sup> لَا أَدْرِي ، فَيَقُولَانِ لَهُ : مَا دِينُكَ؟ فَيَقُولُ : هَاهُ هَاهُ لَا أَدْرِي] ، فَيَقُولَانِ : فَمَا تَقُولُ فِي هَذَا الرَّجُلِ الَّذِي بُعِثَ فِيكُمْ؟ فَلَا يَهْتَدِي لِاسْمِهِ ، فَيُقَالُ : مُحَمَّدٌ! فَيَقُولُ : هَاهُ هَاهُ لَا أَدْرِي [سَمِعْتُ النَّاسَ يَقُولُونَ ذَلِكَ! قَالَ : فَيُقَالُ : لَا دَرَيْتَ] ، [وَلَا تَلَوْتَ] ، فَيَنَادِي مُنَادٍ مِنَ السَّمَاءِ أَنْ : كَذَبَ ، فَأَفْرَشُوا لَهُ مِنَ النَّارِ ، وَافْتَحُوا لَهُ بَابًا إِلَى النَّارِ ، فَيَأْتِيهِ مِنْ حَرِّهَا وَسَمُومِهَا ، وَيُضَيَّقُ عَلَيْهِ قَبْرَهُ حَتَّى تَخْتَلِفَ فِيهِ أَضْلَاعُهُ »

There will come to him two angels [harsh in reprimanding who will chastise him and] make him sit up. They both ask him, “Who is your lord?” [The person will reply, “Huh, huh, I don’t know.” The angels further ask him, “What is your religion?” and he will again answer, “Huh, huh, I don’t know.”] The angels will then ask him, “Then what do you say about this man that was sent to you?” He will not be guided to remember his name. It will be said, “Muhammad!” Then the person will say, “Huh, huh, I don’t know.” [“I did hear the people saying that!” He will then be told, “You did not know] [and you did not read.”] A caller will then call out from the heaven, saying, “He lied. So give him furnishing from the fire (of Hell) and open a door for him to the fire.” Its heat and scorching wind will then come to him, and his grave will close in on him, tightening around him until his ribs are pressed together.

Allah’s messenger ( صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ) continued:

<sup>13</sup> This (هَاهُ hāh) is a word said out of laughter or when threatened. It could also be said out of pain, and this would be more appropriate considering the meaning of the ḥadīth, and Allah knows best.

« وَيَأْتِيهِ (وَفِي رِوَايَةٍ : وَيُمَثَّلُ لَهُ) رَجُلٌ قَيْحُ الْوَجْهِ ، قَيْحُ الثِّيَابِ ، مُنْتِنُ الرِّيحِ ، فَيَقُولُ : أَبْشِرْ بِالَّذِي يَسُوؤُكَ ، هَذَا يَوْمُكَ الَّذِي كُنْتَ تُوعَدُ ، فَيَقُولُ [وَأَنْتَ فَبَشِّرْكَ اللَّهُ بِالشَّرِّ] مَنْ أَنْتَ؟ فَوَجْهُكَ الْوَجْهُ يَحْيَى بِالشَّرِّ! فَيَقُولُ : أَنَا عَمَلُكَ الْخَبِيثُ ، [فَوَ اللَّهُ مَا عَلِمْتُ إِلَّا كُنْتُ بَاطِلًا عَنْ طَاعَةِ اللَّهِ ، سَرِيعًا إِلَى مَعْصِيَةِ اللَّهِ] ، [فَجَزَاكَ اللَّهُ شَرًّا ، ثُمَّ يَقِيضُ لَهُ أَعْمَى أَصَمُّ أَبْكَمٌ فِي يَدِهِ مِرْزَبَةٌ! لَوْ ضَرَبَ بِهَا جَبَلٌ كَانَ تُرَابًا ، فَيَضْرِبُهُ ضَرْبَةً حَتَّى يَصِيرَ بِهَا تُرَابًا ، ثُمَّ يَعِيدُهُ اللَّهُ كَمَا كَانَ ، فَيَضْرِبُهُ ضَرْبَةً أُخْرَى ، فَيَصِيحُ صَيْحَةً يَسْمَعُهُ كُلُّ شَيْءٍ إِلَّا الثَّقَلَيْنِ ، ثُمَّ يَفْتَحُ لَهُ بَابٌ مِنَ النَّارِ ، وَيَمَهِّدُ مِنْ فُرُشِ النَّارِ] ، فَيَقُولُ : رَبِّ لَا تُقِمِ السَّاعَةَ »

There will come to him (In another narration: there will be portrayed to him the form of) a man with a hideous face, ugly clothing, and a horrible stench. This man will say to the person, "Rejoice at that which will sadden you; this is your day which you were promised." So the person will say to this man, "[And you, may Allah give you evil.] Who are you? Your face is the face that brings evil!" The man will reply, "I am your filthy deed. [For I swear by Allah, I only knew you to be hesitant to obey Allah, quick to disobey Allah.] So may Allah reward you with evil." A blind, deaf, mute man will then be sent to him carrying a huge hammer in his hand; if a mountain were hit with it, it would become dust. The man will then hit the disbeliever once and the person will turn to dust. Allah will then return him to his former state, and the man will hit him again. The person will scream so loud that everything will hear it except the humans and Jinn. A door will then be opened for him to the fire and he will be furnished with furnishings of the fire.] He will then say, "My Lord, do not establish the last hour."

This ḥadīth is recorded by Abū Dāwūd (2/281), al-Ḥākim (1/37-40), aṭ-Ṭiyālīsī (no. 753), and Aḥmad (4/287, 288, 295, and 296). The wording above is Aḥmad's narration and that of al-Ājurī in "ash-Shar'ah" (367-380).

The ḥadīth is also recorded by an-Nasāī (1/282) and Ibn Mājah (1/469-470) – the first part of it up until the statement, "as if birds were sitting undisturbed on our heads." The same chain of narration is also from Abū Dāwūd (2/70) and Aḥmad (4/297) in a shorter form.

al-Ḥākim said about this ḥadīth, "It is authentic according to the conditions of al-Bukhārī and Muslim," and adh-Dhahabī agreed. And (al-Albānī says) it is exactly as they both say. Ibn al-Qayyim also says it is authentic in "I'lām al-Muwaqqi'īn" (1/214) and in "Tahdhīb as-Sunan" (4/337), and he reported that Abū Nu'aym and others also said it is authentic.